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BOOK NOTICES

Sources of the Synoptic Gospels. By Carl S. Patton. (University of Michigan Studies, Humanistic Series, Vol. V.) New York: Macmillan, 1915. Pp. xiii+256. \$1.30.

Much careful and intelligent work has gone into this attractive book, one of the few dealing with the synoptic problem that have appeared in America. It is strange that Mr. Patton shows so little acquaintance with other American work on the subject. Thus he strongly commends the third edition of Huck's *Synopse* without being aware that it owes its distinctive features to an American publication used without acknowledgment. Mr. Patton first presents what he considers the generally accepted results of synoptic study and then proceeds to the analysis of "Q" into "QMT" and "QLK," and to the assignment to each of some of the material peculiar to the gospel in question. This meets some conditions of the problem, but for those who cannot admit the existence of such a document as Q as among the accepted results of synoptic study this assumes too much. Indeed, it is precisely in his discussion of the existence of Q that Mr. Patton's argument is disappointing. It is strange to read that the unity of the Peraean section "is harder to demonstrate than is the unity of Q" (p. 217). Mr. Patton's view that Mark probably used Q (p. 248) builds upon too slight a foundation and loses sight of two important considerations: first, that the ultimate documents lying back of the Synoptic Gospels would naturally contain a modicum of common material orally derived; and, second, the use of Q in Mark assumes the work of an editor or redactor, whereas Mark is still too rough and obscure to admit the view that it has gone through an editorial process. Such a view, moreover, crowds events too closely; the Petrine memoirs, written after Peter's death, must be combined with Q in time to be available for Matthew about the time of the fall of Jerusalem. Mr. Patton suggests for Matthew and Luke a date about 85-95, but that does not take sufficient account of the general atmosphere of Matthew.

Mr. Patton holds Q to have been an Aramaic document used by Matthew and Luke in different Greek translations, while the Q used by Mark was an earlier form than these. This yields a bewildering series of Q's: two Aramaic forms of it, a Greek translation of each of these, and an earlier form used by Mark (p. 256). It is just the fact that the Q theory leads to conclusions so improbable that has made it discredited. Presenting itself as a one-document solution of the non-Markan resemblances of Matthew and Luke, it turns out to be a whole family of documents, and our old friend the two-

document hypothesis, of which Q is a legacy, emerges finally in the form of six documents.

The use of Huck's *Synopse* has carried with it the antiquated text of Tischendorf, and imposes upon Mr. Patton such problems as the supposed change by Luke and Matthew of *ὑπαγε* in Mark 2:9 to *περιπάτει*. But the more critical text of Westcott and Hort here has *περιπάτει* in all three, and the disagreement pointed out by Mr. Patton on p. 94 disappears. The unsuitability of the old Tischendorf text for careful synoptic study is familiar to most workers in the synoptic problem, and the use of a better text would have simplified Mr. Patton's task and improved his work. Some of his spellings, however, are neither Tischendorf nor Hort, e.g., *κράββατον*, p. 94, which is perhaps a reminiscence of the Received Text. Indeed, the printing of the Greek on pp. 94, 95 is disastrous, exhibiting no less than ten misprints. That Mark had already lost its original conclusion when it was used by Matthew, p. 72, is a view open to very definite objections, and it is the settled conviction of the present reviewer that Mark was complete when Matthew used it and that Mark's original conclusion may still be seen imbedded in Matt. 18:9, 10, 16-20.

Mr. Patton's study is a gratifying illustration of renewed American interest in the synoptic problem. It is excellent in its effort to keep in close touch with the gospel materials and contains many excellent remarks. It shows careful study of the German and English literature of the subject. But it is unconvincing as a whole because it has been too much influenced by the fetish of Q now assuming such protean shapes that its very originators would hardly know it. And it fails to take account of the natural freedom with which the early evangelists treated their materials. The preparation of a bibliography would have helped the reader, and the author as well, for it would have introduced him to some very careful monographs on points with which he deals.

The Social Principles of Jesus. By Walter Rauschenbusch. New York: Association Press, 1916. Pp. 198.

This little book takes seventh place in a series of textbooks known as "College Voluntary Study Courses." The book is written under the direction of the Sub-Committee on College Courses, the Sunday [School] Council of Evangelical Denominations, and the Committee on Voluntary Study Council of North America Student Movements, representing twenty-nine communions. The series is designed to cover a period of four years, and this book is designed to cover twelve weeks. Each

of the twelve courses is mapped out for a week's study, having a Scripture source for each day and a discussion at the week's end. This book, like the others of the series, is planned for the use of student classes in Sunday school and for college groups.

The author believes that the "salvation of society lies in the direction toward which Jesus led," but he feels that the thoughts of people in general regarding the principles of Jesus are "enveloped in a haze." Accordingly he has attempted to formulate in "simple proposition the fundamental convictions of Jesus about social and ethical relations and duties of men." His method consists in spreading out the most important source passages of Scripture for personal study, pointing out the connection between the principles of Jesus and modern social problems, and raising questions for discussion.

The Incarnation. By Francis J. Hall. New York: Longmans, 1915. Pp. xix+353. \$1.50 net.

This is the sixth volume of an Anglican *summa* of Catholic theology. The author is a high churchman, but his point of view is not that of a large number of theologians of the same tendency. He has already attacked the kenotic theory in a previous book; here he breaks a few more lances against this hypothesis. Dr. Hall's exposition of the traditional orthodox view of the incarnation is admirable. He considers that dogmas are really working hypotheses, to be rejected only when found insufficiently established. At times the progress of sciences, history, and exegesis purges dogmas from unprimitive accretions, but modern idols must not be blindly worshiped. Dr. Hall's book exhibits a modern perspective of Chalcedonian theology—much more, indeed, than his language seems at times to imply. He sees in the incarnation, not a confusion of two psychological entities, but their union in one psychological personality. The Godhead and the manhood of Christ are inseparable because there was only one self in him, but their essential differences prevent mutual infringement. Dr. Hall traces inconsistencies in modern Christology to Luther. The author may be unconvincing, but anyone who will study and not merely read his book will at least respect the traditional view and see that there is still some living thought in bygone controversies.

The Great Revival in the West, 1797-1805. By Catherine C. Cleveland. Chicago: The University of Chicago Press, 1916. Pp. xii +215. \$1.00 net.

There is developing a considerable body of literature dealing scientifically with the phe-

nomena of conversion and of revivalism. The fact seems to be well attested that very marked moral and religious interest has sometimes grown out of highly emotional stimulations, whose real character was forgotten in the idealizing memory of those who entered into the success of the movements. In this way an utterly uncritical attitude has been fostered in the church, and evangelism has not developed standards of value similar to those which have become recognized in almost every other field.

This careful and fascinating story of a great chapter in American history is a notable contribution to our understanding of the operation of the human mind under the influence of strong religious excitement. The author has been most painstaking in examining all accessible contemporary documents, including newspapers, letters, church records, and has thus been able to reproduce in vivid fashion the actual occurrences of those extraordinary camp meetings. She has pictured with great skill the rugged and often heroic figures of the great preachers of the revival. And she has estimated with careful judgment the good and evil effects which followed.

It is interesting to see the confusion of mind of the church of that time regarding the "bodily exercises" which accompanied so many conversions. We ought to be in a position today to understand such automatisms, and with every sympathetic appreciation of the far-reaching results of this genuine religious revival we ought to be able to discriminate between the healthy religious values and the exceedingly unhealthy extravagances.

The Children's Bread. By J. Edgar Park. Boston: Pilgrim Press, 1916. Pp. 119. \$0.75.

Preaching to children has become an art. Among recent volumes of sermons to children this is distinct. Dr. Park has a deftness of touch in his treatment of his subjects that we do not recall having discovered elsewhere. This marks all his work in his rapidly growing list of small volumes. These sermons to children have not the slightest trace of the weak patronage that recurs so often in talks of the "My dear little children" sort. Dr. Park knows the world in which children live and he has the right line on the moral values that obtain there.

The Venus of Milo, by Paul Carus (Chicago: Open Court), is a study on the celebrated Venus of Milo (now in Paris), with additional information on the worship of Ishtar, Aphrodite, and kindred deities in many lands. The volume is well illustrated and will be interesting to many people, but not to all.